

Ben. A. Wilson

CYRUS P. GROSVENOR, Editor

refusal by the Senate, to receive petitions, is the most conclusive of authorities to the contrary. For here the vote on both sides was in favor of the right of petition; both agreeing that disrespectful language was a sufficient reason for refusing to receive; but one side, from reverence for the right of petition, being of opinion that the presiding officer of the Senate might authorize the striking out from a petition the offensive part, and the Senate would be bound to receive the rest; while the other side, from the same reverence, held that there was no power in the Senate or its President to alter a petition or memorial; but that it must be received as it came from those who sent it, or not at all. It is needless to add, that in all the recent questions in the Senate upon the reception of the abolition petitions, Mr. CLAY's opinion has always been for receiving them.

There is one point of view in which recurrence to precedents in the British House of Commons as authority for refusal by either House of Congress to receive petitions is so important that it calls not only for your profound attention, but for that of the whole People of the Union.

It appears from these precedents that there is one subject of great and general interest, upon which it is the habitual though not universal practice of the House of Commons to refuse to receive petitions—and that subject is taxation.

It appears, also, that this standing order of the House of Commons, repeatedly resorted to by the refusal to receive the petitions of the colonies against the act of taxing them, was one of the principal causes of the American Revolution.

But it appears further, that even in the House of Commons this practice is confined to the single subject of taxation, and to that only upon tax bills in the process of enactment. The remarks of Hatsell upon the practice after citing all the precedents concerning it, are full of admission to us.

We learn (says he) from an examination of all these instances, that this practice has been confined, as it ought to be most strictly, to the refusing to receive such petitions only as object against a tax which is imposing for the current service of the year; and has not been applied to petitions which have been presented to a subsequent session, desiring a repeal or reconsideration of the taxes imposed in a former.

Indeed, the House ought to be particularly cautious not to be over rigid in extending this rule beyond what the practice of their ancestors, in former times, can justify them in. To receive and hear, and consider the petitions of their fellow-subjects, when presented decently, and containing no matter intentionally offensive to the House, is a duty incumbent upon them antecedent to all rules and orders that may have been instituted for their own convenience; justice and the laws of their country demand it of them. Hatsell 3, 174.

Now if the precedents of the House of Commons are to be cited as authority for the practice of an American legislative assembly, especially for a purpose so odious as that of restricting the right of petition, the acknowledged limitation upon the rules of the British House must be still more authoritative in the land of republican freedom.

If the British precedents are of any authority whatever in this country, they only show that either House of Congress may refuse to receive petitions against tax bills, or bills for raising revenue.

What would the People of this Union say if the precedents should be resorted to for that purpose? Let them seriously think of it. For if the British precedents are of any authority, it is to that point alone; and if the refusal of the British House of Commons to receive petitions against the stamp act and the tea tax are authorities to either House of Congress for refusing to receive petitions for the abolition of slavery and the slave-trade, they are much more authoritative to warrant the refusal to receive petitions against any tax bill which may at any time hereafter be introduced into Congress.

Neither House of the British Parliament ever refused to receive petitions for the abolition of slavery or the slave-trade; nor could they refuse to receive them without flying in the face of those principles so explicitly and so emphatically laid down in the above passage from Hatsell. They received them by thousands, and after many and many a year of persevering resistance against their prayer, they finally granted it to the full extent of their power, made the slave-trade piracy, and emancipated their slaves by millions.

Reflect upon the solemn caution in this passage of Hatsell to the British House of Commons against extending their rule for refusing to receive petitions. This is the fatal and inevitable consequence of adopting any rule for refusing to receive or to hear or to consider petitions upon any one subject of great public interest. It is that which I have most earnestly pressed whenever I have been permitted, even incidentally, to remark in the House upon these proscriptive exclusions of abolition petitions.

By this recurrence to the practice of the British House of Commons in refusing to receive petitions against tax bills as authority for refusing to receive petitions for the abolition of slavery, the rule is, in effect, extended to petitions upon every subject whatever. The rule in the House of Commons itself is restricted to the single subject of tax bills before the House. It is added as authority here, without any limitation.

Of the encroaching character of the rule we have already had melancholy experience. The rule being once settled, of refusing to hear a class of petitions, forming the major part of all those presented to the House, the members of the majority in the House extended the practice by separate motion to lay on the table every petition which they were pleased to consider as affecting the same interests. During the time when the acquisition of Texas was a darling project of the Administration, hundreds and hundreds of petitions against that measure were thus laid on the table without allowing a word of discussion upon them.

At the recent session of Congress all the petitions against it were laid on the table, because the formal application of the Republic to be annexed to the United States had been withdrawn, but still more because the ruling party in the House, still panting for that illegitimate union, were unwilling to have the fact of their disappointment appear on the journals or documents of the House. All the petitions and resolutions of the State Legislatures, condemning the gag resolutions, and demanding that they should be rescinded, were disposed of in the same manner.

In the order of business originally prescribed by the rules of the House of Representatives, the first business of the House every morning, after the reading of the journal, was the call by the Speaker on the members from all the States and Territories in succession for petitions; and this may serve to show that, in the primitive constitution and practice of the House, the first duty of the House, in the transaction of business, was the consideration of petitions. For the first thirty days of the session, it was the business of every day; and, after that, the special business of the first day of the House's sitting in every week. Shortly after the introduction of these rules for laying on the table, unheard and unread, all anti-slavery petitions, a new rule was established, by which every alternate Monday was devoted to the presentation of resolutions by members

of the House, and thus the days for the reception of petitions were reduced to two in every month; and, at the recent session, even those days were so reduced, by special motions to suspend the rules for the reception of petitions, that of the first thirty days, upon every one of which, by the standing rules of the House, the States, should have been called for petitions, there was but one single day upon which they were called, and that was Thursday, the 20th of December, when I presented seventy-three petitions, the list of which was published in the National Intelligencer of the 24th of that month. That the only days in the month of January when petitions were received were Monday, the 7th, when I presented ninety-four, and Monday, the 21st, when I presented one hundred and seventy-six. The lists of these are published in the National Intelligencer of the 11th and 23d of January. That the only day after this upon which petitions were called for was the 4th of February, when I had two hundred on hand to present, but the call of the States did not reach Massachusetts, and I was put off to the 18th of February, the next semi-monthly day; and when that came, the rules of the House requiring the Speaker to call the States for petitions was suspended, and an order was passed authorizing the members to hand in their petitions at the Clerk's table, but of course no order of the House was taken upon any of them. On that day I delivered at the Clerk's table 415 petitions, several of which were upon subjects having no relation whatever with slavery or the slave-trade. The list of them is in the National Intelligencer of the 14th of March; and on the last day of the session I delivered 72 more, which, with 16 received after the close of the session, are in the Intelligencer of this day. The result is, that of upwards of eight hundred and thirty petitions which I received in the course of the session, there were only three days upon which I was permitted to present any one of them.

Another recent innovation upon the rules of the House, apparently founded upon the broad principle of equality among the members of this Confederacy, produced at this session a result directly the reverse. The original rule of the House was in these words:

"As soon as the Journal is read, the Speaker shall call for petitions from the members of each State, beginning with Maine; and if on any day the whole of the States and Territories shall not be called, the Speaker shall begin on the next day where he left off the previous day: Provided that, after the first thirty days of the session, petitions shall not be received, except on the first day of the meeting of the House in each week."

The alteration was by adding to the words "beginning with Maine" the words "and the Territory of Wisconsin alternately." This was apparently fair and impartial between the States; but what was the result? The 4th of February was the alternate day upon which the Speaker commenced the call with the Territory of Wisconsin; and he proceeded till he came to the State of Vermont, and then the House adjourned. Four of the New England States were thus deprived of the right of having any of the petitions of their people presented, while those of all the rest of the Union were presented and received. They were put off for another fortnight, and then, by a suspension of the rule, cut off from the right of having any of their petitions considered by the House, with a paltering permission to have them handed in at the Clerk's table, and entered upon the journals of the House. Nearly five hundred of your petitions, committed to my care, were thus disposed of, whether relating to slavery and the slave-trade, or to any other subject, at least five times that number, in the hands of members from the four excluded New England States, shared the same fate.

These are not the only consequences subversive of the right of petition which have flowed from the exclusion of slavery and the abolition of slavery from the consideration of the House. Besides the expedient of laying on the table, by separate motions, all petitions having such indirect reference to those subjects as not to bring them within the rule of general exclusion, another practice has arisen of referring petitions, which could not be excluded either by the general rule or by separate motions, to committees which never report upon them. And in this practice it was openly avowed by one of the size-tray committees appointed by the late Speaker, that they did not hold themselves bound to look into, and had not looked into one of many hundred petitions, including resolutions of State Legislatures referred to them by the House.

And thus, 1. By the gag resolution to lay on the table, without reading, (as the rule has been construed by the Speaker,) debating, printing, or any other action of the House, all petitions, memorials, resolutions, propositions, or papers, touching or relating to slavery or the abolition thereof; 2. By the practice of laying on the table in the same way, without reading or hearing, by separate motions of majority members, all petitions and papers which, though having no relation to those topics, may yet, in the opinion of the majority, have an indirect bearing upon them; 3. By the other practice of referring petitions still more remote in their bearing upon slavery (such, for example, as the recognition of the Republic of Hayti) to committees which will not report upon them, nor even look into them; and 4. By the systematic diminution of the days upon which petitions can be presented, which, at the recent session, was reduced down to two, in the whole session, your right of petition to the House of Representatives of the United States, and that of the whole People of this Union, may be considered as all but annihilated.

I incline rather to consider it, to use an expression familiar to the lawyers, as *in abeyance*. I cannot bring myself to believe that the People of this Union will long endure the abridgment of this right, and to be told that though Congress cannot do it by law, yet the House can do it by its rules of proceeding; or that their right is not abridged, because their petitions, though neither read, heard, or considered, are yet received. I must believe that a House of Representatives more observant of the Constitution which its members are sworn to support, more true to that sacred right of the People which ought never to be infringed, will not only receive, but read, hear, and consider their petitions, whether relating to slavery, the abolition of slavery, or any other subject of great interest to the community or to the individual praying for relief. I believe it, because, in my judgment, the inevitable alternative is that the days of this Union and of this nation, as a free People, are numbered, and will soon pass away like a scroll.

But, fellow-citizens, you will not understand me as affirming that this duty of the House to receive, hear, and consider your respectful petitions involves necessarily that of complying with their demands. A sincere and earnest desire to grant your requests is a duty from the representative to the constituent; but to that which you desire, others, equally his fellow-citizens, may be equally or more intensely adverse; and the duty of the legislator is to hold the scales of justice in even balance between you, and, consulting the wishes of all, when they are irreconcilable together, to grant or deny your prayer, as justice, the Constitution, and prudence may require.

It is known to most of you that at the late session of Congress I repeated a declaration which I had frequently made before, that I was myself not prepared to vote for the immediate abolition of slavery in the District of Columbia, nor in the Territory of Florida; nor for the refusal to admit that Territory, as a slave holding State, into the Union. These were all prayers of multitudes of your petitions which I had presented. My opinion upon them had never varied since I first took my seat in the House of Representatives; but from the zeal which I had uniformly manifested in support of the right of petition, and from the perseverance with which I persisted in presenting abolition petitions, inferences had been drawn in both divisions of the Union, not only that I was a confirmed abolitionist, but that I was affecting to place myself at the head of the abolition movement throughout the land. Having no such ambition, and wishing to avoid all appearance of tampering between the parties, I made the above-mentioned declaration; a declaration neither then, nor at any other time, a suitable opportunity of assigning my reasons for the opinions which I entertained upon these subjects. This I propose to do in another letter to you; and in the mean time remain, with grateful and respectful attachment, your friend and fellow citizen.

JOHN QUINCY ADAMS.

THE NEXT CENSUS.—The Act of Congress for taking the 6th census in the year 1840, has not only omitted to require the collection of statistics on any of the important questions connected with slavery, on which the public mind is now more interested than on any other subject, but has not even recognized the existence of slavery, or required a division of the colored population into two classes, bond and free. The classification of the whites according to age is quite minute and scientific. That of the colored people corresponds only with the distinctions of the slave market, children, boys, breeders, workers, worn-out, useless. As a matter of reference, we preserve the words of the act:

"The said enumeration shall distinguish the sexes of all free white persons, and ages of the free white males and females respectively, under five years of age; those of five and under ten years of age; those of ten years and under fifteen; those of fifteen and under twenty; those of twenty and under thirty; those of thirty and under forty; those of forty and under fifty; those of fifty and under sixty; those of sixty and under seventy; those of seventy and under eighty; those of eighty and under ninety; those of ninety and under one hundred; those of one hundred and upwards; and shall further distinguish the number of those free white persons included in such enumeration who are deaf and dumb, under the age of fourteen years; and those of the age of fourteen years and under twenty-five; and of the age of twenty-five years and upwards; and shall further distinguish the number of those free white persons included in such enumeration who are blind; and also, in like manner, of those who are insane, idiots, distinguishing further such of the insane and idiots as are a public charge."

CRIME AND ITS CONSEQUENCES.—We stated in Saturday's paper, that Ver Bruggen, one of the Pirates of the Braganza, had committed suicide in prison. Since that, James Davys, an English boy of about 18, upon whose testimony Ver Bruggen was convicted, and who was reserved in prison to give evidence in the case of Kneudson, another of the crew, has destroyed himself. Davys, who was on board the Braganza, protested his own innocence, but said he was forced to take part in navigating the vessel. He was detained in a cell with a debtor—during the temporary absence of whom, he got at his razor, and cut the arteries of his arm, and partially of his throat. When discovered, medical aid was unavailing to save him. To a question, however, after apprised that he could not live—whether the testimony he had given against Ver Bruggen was true, he answered Yes, and soon after expired.

John Adams, another of the pirates, hanged himself in the prison at Enden, when first arrested.

Thus three of the sharers in this crime have added to it the more cowardly one of suicide.—*N. York American.*

OUTRAGE.—About 8 o'clock on Wednesday evening, an outrage was committed at the front door of the Anti-Slavery Depository, in Asylum street, in this city, of a very extraordinary description. A quantity of gunpowder, sufficiently large to make a report resembling that of a small cannon, was placed before the door of the building, which was fired, and did a good deal of injury to the building, particularly to the wood work about the door. Three persons, we are informed, were in the building at the time of the explosion, but being fortunately in a back room, they were not hurt.—*Hartford Courant.*

A black woman residing in Charlestown, named Rebecca Nichols, once herself a slave, learned about four months since, that her daughter, in bondage at the South, was to be sold among the effects of a bankrupt. She immediately collected together all the money that she had long been laying up from her hard earnings, and determined to expend it in redeeming her daughter from slavery.—She proceeded to Baltimore, and arrived there just in time to be the purchaser of her own child.—*Mer. Jour.*

On the 18th ult. the steamboat George Collier was run into by the Emperor about 25 miles below Memphis, materially injuring the former boat.—*Phil. Nat. Gaz.*

AMERICAN ANTI-SLAVERY SOCIETY.

The Sixth Anniversary of the American Anti-Slavery Society was held in the Broadway Tabernacle, on Tuesday, May 7, 1839.

ARTHUR TAPPAN, the President of the Society, took the chair at 10 o'clock, A. M.

The Rev. GEORGE ALLEN, of Shrewsbury, Mass., read selected portions of Scripture.

The Rev. CYRUS P. GROSVENOR, of Worcester, Mass., addressed the throne of grace.

An abstract of the Annual Report of the Executive Committee was read by Eliza Wright, Jr., one of the Secretaries of the Society.

The acceptance and publication of the Report was moved by GERRIT SMITH, of Peterboro'; and seconded by the Rev. JOHN RANKIN, of Ripley, Ohio, who added a statement of some of the fruits of slavery, which are frequently passing under his view, and agonizing his heart, where he resides, on the borders of the Ohio, and within sight of the State of Kentucky, where slavery is said to exist in its mildest forms.

The Rev. LUTHER LEE, of Utica, N. Y., offered the following resolution:

"Resolved, That the system of American slavery usurps the prerogatives of God, tends to blot the divine image from the soul of man, degrades him from the dignified rank his Maker gave him in the scale of creation, and subverts all the social relations which God and nature have made essential to his earthly enjoyment."

This resolution was sustained by a speech distinguished for clearness, cogency and power. The motion was seconded by the Rev. Dr. Wilson, of the reformed Presbyterian Church, Coldenham, N. Y., with a few remarks, showing the absurdity of condemning slavery in the abstract while justifying it in the concrete; and illustrating the evils of oppression from the facts in Scripture history.

ANDREW HARRIS, a graduate of the University of Vermont, offered the following:

"Resolved, That the Degradation and Crime which exists among the Colored People, are the result of the wrongs under which they labor."

In supporting this motion, Mr. Harris made an eloquent and convincing statement of the disabilities and wrongs, which dishearten and depress the free colored men, his exclusion from the means of improving their minds or their circumstances, and which are the true causes of the degradation of so many.

The motion was seconded by James Canning Fuller, of Skaneateles, N. Y., who said that he appeared not as a member of the Society of Friends, but as a MAN.—He stated some circumstances in the history of the last preceding speaker, whom he had known for a long time by reputation, although personally a stranger.

HENRY B. STANTON, one of the Secretaries of the American Anti-Slavery Society, offered a resolution, as follows:

"Resolved, That the political power of the free States is sufficient, if properly exercised, to exterminate slavery in the nation."

LEWIS TAPPAN, one of the Executive Committee of the Am. A. S. Society, exhibited a number of specimens of whips, bowie knives, &c., of northern importation or manufacture, for the use of southern slaveholders, bullies and murderers; and stated a variety of facts respecting the influence of slavery upon ministers and others who have gone to the South.

The Rev. JOEL PARKER, pastor-elect of the Tabernacle church, conceiving himself alluded to by Mr. T., offered an explanatory statement, in which he said that he had opposed the letting of the house, by his trustees, for this meeting, in the expectation that some insult would be offered to the congregation; and he was sorry to see his fears realized. We believe the audience, generally, considered Mr. Parker's explanation calculated to lower his character in the estimation of the candid.

The Rev. NATHANIEL COLVER, pastor of the Baptist Church in Greenwich, Washington Co., N. Y., presented a resolution:

"Resolved, That the sufferings of the American slaves give their cause peculiar claims upon the sympathies of Christians, paramount to the claims to any other class of our brother men."

In sustaining this motion, Mr. Colver urged the claims of the slaves, as paramount to those of other classes, on the ground that their sufferings are peculiar, both in kind and degree, that Christians have contributed, in no small measure, by their neglect and injury, to inflict these sufferings, and because Christians have peculiar facilities to reach their sufferings, which do not exist with respect to other classes of our brother men.

The meeting was closed with the Doxology.

"From all that dwell below the skies," and the apostolical benediction. A large assembly crowded the spacious Tabernacle, and listened for four hours with silent and unabated interest. Abolition is certainly a long while in "dying away."—*Emancipator.*

DESTRUCTIVE FIRE AT FORT FAIRFIELD.

BANGOR, April 28, 1839.—Sergeant Brown, of the Land Agent's party, who arrived last night from the Aroostook, reports a fire at Fort Fairfield, which broke out in the guard-house between one and two o'clock, P. M. on Monday last, (23d) and consumed the guard and store-house, attached with all their contents, consisting in part of 125 barrels of ammunition, (cannon cartridges) &c. &c. amounting to near \$10,000. Military guard of 150 men was left by the Major General of the 3d Division, to protect the property of the State, but they were probably engaged in other duties when the fire broke out. It is attributed to accident.—*Cor. of Briggs' Bulletin.*

The President has appointed Isaac S. Penn-backer to be District Judge, west of the Alleghany in Virginia.

Dr. Elisha Huntington, has been chosen Mayor of Lowell, in the place of Luther Lawrence, deceased.

Communication.

For the Christian Reflector.
ALL WARS WRONG.
(Continued from page 70.)

If the law of God prohibited killing men under the former dispensations, it is reasonable to suppose it would be more explicit in its prohibitions under the last and clearest dispensation which was to be given. Let us attend to some of the rules and precepts given on this subject. All that ye would that others should do unto you, even so do ye unto them. Blessed are the peace-makers, for they shall be called the children of God.—Love your enemies.—Resist not evil. But whosoever shall smite thee on thy right cheek, turn to him the other also.—If any man sue thee at the law and take away thy coat—let him have thy cloak also.—Love your enemies.—Avenge not yourselves. Blessed are the poor in spirit, the meek, the merciful. Do good to them that hate you and persecute you. Recompense to no man evil for evil, vengeance is mine, I will repay it.—If thy enemy hunger, feed him.—Do violence to no man.—overcome evil with good.—He that takes the sword shall perish by the sword. From whence came wars and fightings among you? Come they not hence, even of your lusts that war in your members? These and similar passages contain the rules which the Prince of Peace has laid down for the government of his people, and whatever different views may be taken of them now, we shall all agree, that when the principles of christianity shall have extended their entire influence over the earth, the nations will learn the art and tack of war no more, but shall beat their swords into ploughshares, and their spears into pruning-hooks.—And is it not equally certain, that if these peaceful times are to be the effect of the prevalence of christian principles, they as really condemn war now, as then? or must we look for another and purer dispensation?

It is urged by some, that the position here advocated will cut off the arm of civil justice, and turn loose on society marauders and the robber to assassinate their fellow men with impunity, or to commit any other deed of horror which may be dictated by the passions of a depraved heart. But this error lies principally in confounding war with the administration of public justice, between which there appears to be few points of analogy. I cannot stop here to point out all the discrepancies, such as the impartiality of the judge or jury; sworn to decide according to law and evidence; witnesses under oath, &c. Moreover, civil government and the public administration of justice is an ordinance of heaven, obedience to which, where its laws do not contravene the laws of God, is an obligation enforced by the universal laws referred to in our last number. Whosoever sheddeth man's blood, by man shall his blood be shed. "For he that resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation." For rulers are not a terror to good works, but to the evil. Also, he is the minister of God, a revenger to execute wrath upon him that doeth evil, and that he beareth not the sword in vain. If the above passages were applicable to wars, it would lead to the absurdity, that aggressive war was an ordinance of heaven, and defensive war wicked!

Persons who justify defensive war, often present us extreme cases, in which they picture the frightful consequences of declining the sword, when savages and the midnight robber enter the house.—To this objection we would reply, that as bad as man in his fallen condition is, it is not in the heart of savages nor robbers, to kill their fellow men, simply for the pleasure of thus doing. Rare as these occurrences are, they would be more rare, if they occurred at all, did they not expect to meet the steel of the inmates as an obstruction to their robbery; or had they no previous wrong to redress. And, rather, this objection, after all, amounts to no more, nor less, than opposing expediency and consequences to plain commands, and reversing the saying of Christ, that they who take the sword shall perish by the sword. But Wm. Penn, and his adherents proved the truth and safety of the Savior's declaration for 70 years, while wars and massacres were ravaging all other colonies in the country. All history proves the fact, that he that taketh the sword, whether Pagan or Christian, shall perish by it. It is lamentable to reflect while our pacific principles prohibit a christian going to law with a christian, enjoining rather the endurance of wrong, that they should go to bloody war with one another, and by the vast multitudes which they have mutually butchered, rendered themselves the dread and detestation of heathen nations. Keep it silent in Gath, that the King of Siam, if I mistake not the nation, (the fact I do not) prohibited the entrance of christians within the limits of his dominions, or any belonging to christian nations, because they made such dreadful havoc of human life, whitening the earth with the bleached bones of men wherever they turned their course! The world, the christian world too, have tried the effect of taking the sword, and it has not preserved them from perishing, but they have not—with the exception of christians in the earliest and purest ages of the church, which by the way, speaks volumes in favor of the non-resistance doctrine—they have not, we say, tried the rule laid down by the Prince of Peace. It is confidently believed that where a solitary individual would have died by the hand of the assassin in the extreme cases referred to above, a thousand, nay, ten thousand of those of christian nations have perished by taking the sword. If this life was our only state of existence, it would be different, but another far more important will follow, where justice will be done, and where every endurance of wrong for conscience sake will find redress, and where the sufferer will find that great is his reward in the kingdom of heaven.

If a man attempts to take my life he is evidently unprepared to die, and I am (by the providence of God, without whose supervision the

sparrow does not fall to the ground,) reduced to the alternative of either instrumentally sending him to hell, or going myself immediately to heaven. God has kindly laid up crowns of life beyond the reach of all my enemies, and when in some comparatively few instances he permits them to inflict temporary evils, he has said Fear not them that can kill the body and can do no more; but fear him, &c.

To decide, therefore, that I will be the instrument of sending such a man as attempts to take my life, to hell, and beyond the seas for repentance, would not, I think, bear the test of the golden rule; but would be far more reprehensible, than if I decided to blow up my neighbor's dwelling-place, because I became satisfied that he intended to kill my troublesome hen. Besides, if I claim the right, the last resort, to kill him who would take my life, or insult my daughter, I must accord the same right to others who wear "a skin as colored like my own." If it is my duty to kill the man who would insult my daughter, it is the duty of the slave to kill the master's son, who would insult a daughter of his. I cannot say, God forbid that I should not do my duty;—Help the weak, and say the slave, God forbid that you should do your duty.—Help not the weak. Cannot say to a slave, in such trying cases, be patient, suffer, and endure the wrong; help will come soon, and of myself in the same circumstances it is too much to endure. Yet our most distinguished lecturing brethren say "palsied that tongue that would counsel the slaves physical force, or to rise and cut the throats of their masters."

Finally, what is the substance of what have said on this subject? Is it not, that great and fundamental laws are given, to which men are held obligatory, unless they can show a special commission, that they may, in some given instances vary from them? If, as doubtless will be the case, some think the standard here erected is too high, let them remember that high and low are comparative, or relative terms; and that it appears none the less warranted for having fallen away so very far from the pristine purity of christian principles, if its elevation drive away some of the brave patriotic and chivalrous of our friends, and think that to assume an high attitude and less tone, more honorable and manly to meekness, still the success of Christ's kingdom depends less on the influence of men, than on the purity of their principles.

N. I.

"I HAVE A PRAYING CHURCH." When a certain pastor, whose ministry had been very highly blessed in the conversion of many, was asked the secret of his great usefulness, he replied, "I have a praying Church." We believe that this is one of the most powerful auxiliaries. The apostles recognized it as such. "Pray for us," said they often, "that the word of the Lord may have free course and be glorified. Let pastors have 'praying churches,' the cause of God will flourish, and souls be converted."

REVIVAL'S.

We have seen a very interesting picture letter from Hebron. Forty-six persons were baptized there by Brother Butler, on Monday April 28th. In a remote part of the town, where the people had been very careless, there is a deep interest—those who were in darkness have seen a great light.

Zion's Aid.

LINCOLN COUNTY. In passing through this county last week, we found interesting revivals in several places. Brother W. Burn, in Thomaston, has baptized 30. That town is a field very fruitful in Baptist principles. In the whole town there are less than 520 Baptist church members. Waldoborough the cause is prospering. Bro. J. Wilson is constantly at work there. He had lately baptized 25. In Jefferson, Brethren Chism and Trask, are enjoying special refreshments. At the Institution at Thomaston, it is now vacation. brethren in the vicinity feel a deep interest in the labors of the young men—they have been very useful in the present revival.

APPOINTMENT.—REV. HENRY JACKSON of New Bedford, was appointed Corresponding Secretary of the Home Mission Society, in the place of Rev. Luther Crawford, deceased, at the annual meeting in Philadelphia.—*Watchman.*

A New York paper contains the following, showing the present position of great law question among Presbyterians.

THE PRESBYTERIAN LAWYER.—Mr. E. Hall closed his argument on the New Scotland case, and against granting a new trial, Wednesday of last week, and was followed by Mr. Sargeant, on the other side, who occupied about twelve hours, on Wednesday, Thursday, and Friday, in an argument which is regarded by some of his friends as the greatest effort which he ever made. The consequence of "new matter" introduced by him Mr. Randall was permitted to reply Saturday. On Monday morning, the Court announcing the opinion of the Court on other cases, Chief Justice Gibson marked, that, on the cause of the Presbyterian Church, the court had not yet come together, and he could not say whether they should give their opinion; the matter, therefore, is in suspense, and remains so for an indefinite period.

Accident. An express arrived in the early last evening, from the towboat bringing the melancholy intelligence of a boat having blown up about ten miles below this city, while towing up the packet Auburn, Capt. Durley, from New York. The only person injured, is said to be D. of the ship, who had one of his legs torn off. The towboat Grampus was immediately despatched, to bring up the unfortunate boat.—*N. O. Bulletin.*

NAVAL. The U. S. Schooner of War Commodore Babbitt, arrived at Key West, from Pensacola via Havana; she is bound to New York shortly.

Christian Reflector.

"Charity rejoiceth in the Truth."

WORCESTER:

WEDNESDAY, MAY 15, 1839.

From the Editor.

NEW YORK, May 10, 1839.

To the Readers of the Christian Reflector.

It is impossible for me to give you, now, a full report of the interesting Anniversaries which have been held in this city the present week; but hope to furnish, hereafter, such account of them as may tend to excite in your minds a livelier interest in the great reformation which God the Savior is accomplishing in this sin-darkened world.

On Sabbath evening, May 5, the New York Marine Bible Society held its anniversary in the Broadway Tabernacle.

Monday afternoon, the N. Y. Female Moral Reform Society met in the Third Free Church, corner of Houston and Thompson St. At 7 P. M. the American Seaman's Friend Soc. in the Tabernacle.

Tuesday, 10 A. M. the American Anti-Slavery Society, and in the evening the Am. S. School Union—in the same place.

Wednesday, the Am. Tract Society—Am. Health Convention—Am. Home Miss. Society, and in the evening, the N. Y. Young Men's Anti-Slavery Society—at the Tabernacle and Chatham St. Chapel.

Thursday, the Am. Bible Soc. and the American Moral Reform Society, as, also, the N. Y. Temp. Soc. Today, Am. Board For. Missions and N. Y. Academy of Sacred Music. The Am. A. S. Society has met every day since Tuesday and has been busily engaged in the discussion of several questions, among which are some of those topics which have recently disturbed the peace and, I think, retarded the progress of the Mass. A. S. Society.—Some of these discussions have been deeply interesting and have been conducted with much ability. Perhaps, no benevolent association in America contains more of that species of talent which is suited to strong and protracted debate than this Society; and the deep and glowing sympathy felt for the cruelly wronged millions, who, at this moment—in this "enlightened" nineteenth century, are wearing the heavy chains of American (Christian?) Slavery, may well account for much of that overflowing, it may be, extravagance, of passionate sentiment, which has lately characterized these discussions. The enemies of our cause stand on tip-toe, ready to clutch at any thing of this sort and to hold it up in triumph as proof of a bad spirit in the advocates of Emancipation and, even, of the badness of the great enterprise itself. I am, by no means, disposed to defend all that is said or done, or felt by all Abolitionists. It cannot be doubted that much of unsanctified feeling mingles with and pollutes the better sentiments of all men. Many degrees below "perfection" stands the Mercury in the Christian Thermometer of the best men in society; and, probably, few are in a greater error than those, if such indeed there are, who believe themselves to have "already attained, and to be already perfect." Selfishness, ambition, pride and a score of other wicked qualities enter into the hearts of men and defile them, and these go not out but by much prayer and a long course of discipline in the school of Christ. In such an assemblage of men from all sects and parties, religious and political, as that composing the A. A. S. Society, there will, every where, be some whose theoretical errors are visible to every eye but their own—whose philosophy is no better than a tissue of speculative sophisms—whose religious notions only "play round the head"—and whose moral maxims swell up from the corrupt fountain of an unholy heart, instead of being derived from the only source of Truth, the pure mind of God.

Nevertheless, none of all these are less wise than the wisest of those of their opponents who condemn a good cause on account of the errors, or follies or sins of some of its advocates. The object sought by the Am. A. S. Society is one of the noblest—most godlike—of those presented for the attainment of the friends of truth and humanity and religion.—Such, too, are the principles embodied in the Constitution of the Society. And the Society is not wanting in good men; but combines a host of the true disciples of the great Reformer of the world—"the Captain of our Salvation."

But I must leave this general train of thought, to advert to the doings of Baptist Abolitionists, who held two meetings on Wednesday and Thursday in this city. The following is the official account of the meeting furnished by the Secretary.

A meeting of Baptist Ministers, and members of Baptist churches and of the Denomination, was held, according to previous notice, in the Broome Street Meeting House, New York, May 8th, 1839.

Rev. C. P. Grosvenor, Editor of the Christian Reflector, Worcester, Mass., was appointed Chairman, and Rev. C. W. Denison, late Pastor of the Second Baptist Church, Wilmington, Del., Secretary.

Prayer was offered by Rev. Z. Grenell, Pastor of the Broome St. church, N. Y.

After the enrolment of the names of Delegates from different States, on motion, a committee was appointed to prepare and present business to the meeting. The subject referred to this committee was freely discussed, and after prayer by Rev. Mr. Bronson, Pastor of the Baptist Church, Fall River, Mass., the meeting adjourned to the next afternoon, and the Meeting House of the Zion Church, in Pearl Street.

At this meeting, after prayer by Rev. Mr. Hawley, late of South Carolina, the following important resolutions (among others) passed:

Whereas, in the judgment of this meeting, it has pleased the most high God, to bring about the time when the Baptist Denomination in the United States ought to unite with their

brethren in peaceful parts of the world for the speedy and perfect abolition of Slavery;

And whereas, we are of the opinion that as Baptists we shall labor more for the glory of God in the cause of His oppressed poor than we can by confining ourselves exclusively to miscellaneous Anti-Slavery Societies, although we would not oppose, nor, in all cases, withdraw wholly from them; therefore,

Resolved, that a committee of one from each State here represented be appointed to prepare and present to this meeting the form of a circular, for a National Baptist Anti-Slavery Convention, to be held at such time and place as shall be hereafter pointed out by the Providence of God.

[This Committee prepared and presented a Circular, which was unanimously adopted by the meeting, and which will be issued in due form and time.]

The following resolutions were passed in regard to the Christian Reflector.

Resolved, that we highly approve the course pursued by our brethren who conduct the Eastern Baptist, Brunswick, Maine; the Vermont Telegraph, Brandon, Vt.; the New Hampshire Baptist Register, Concord, N. H.; and that we earnestly hope our co-workers in each of those States will exert themselves to increase the circulation of those respective papers; but that at the same time we conceive it to be of paramount importance to our cause that there should be an official organ established in the city of New York, which shall publish the whole truth on this great and solemn subject.

Resolved, that in view of the necessity of such a paper, we cordially invite the Board of Managers of the Christian Reflector, now published at Worcester, Mass., to make such arrangements as will secure the free circulation of their excellent journal in New York and other States South and West; and that, for this purpose, we suggest the propriety of their securing the necessary additional aid, and publishing the Reflector simultaneously in Worcester and the city of New York.

The remaining resolutions will be given at some future time.

A true copy from the Records of the Meeting.

CHARLES W. DENISON, Secy.

Further particulars respecting this and other matters may be expected hereafter.

DEDICATION.

The new and beautiful house erected by the second Baptist Society of Grafton, (New England Village) was dedicated to the service of Almighty God on Wednesday of last week with appropriate services. It was an occasion peculiarly interesting. It was the first Meeting House ever erected in this Village—the first altar was this day lighted—and the smoke from the hearty offering ascended for the first time to Him who had smiled upon their humble efforts and crowned them with success. A congregation now assembled, the most of whom had for a long time, been accustomed to meet for their Master's service in an "upper room" crowded almost to suffocation and where ease and comfort were sacrificed to the stern mandate of imperative necessity; and as they felt that they were now in their own house—built by their own generous and unaided offerings—so neat—so commodious—so completely fitted for the place where the humble and contrite spirit may bow before its maker, every heart beat freer and many an humble worshiper in the spirit of Elijah, called upon his God to own the offering. The sermon by Rev. S. B. Swain of Worcester, was admirably adapted to impress upon the minds of his hearers how lovely are the courts where God's honor dwelleth—the incalculable value of those institutions which it cost the blood of the Son of God to introduce into the world—the exceeding importance, both in a national and religious point of view of keeping the Sabbath day holy, and the vast superiority of preaching the word, over every other mode of instruction in reaching the understandings and hearts of men. It was a sermon replete with that good sense, clearness of induction, nervousness of style, originality of thought, and above all that overflow of Christian spirit which are so essential to successful preaching.

The following is the order of Exercises. I. Hymn written for the occasion.

O thou, who dost, unbounded reign,
Whom Heaven of Heavens cannot contain,
Whose Spirit lights each star that burns,
And every sphere that wheels and turns;

O! canst thou bend from spotless bliss,
And less so poor a scene as this?
Can thy dread presence ever be
Within this house we've rear'd for Thee?

Without thy smiles the sweet employ
Of Heaven's pure throngs would yield no joy;
How poor the worship, then, we pay,
Without thy presence here to-day?

This infant altar, we have rais'd,
Where none has in thy worship plac'd;
O! make it, Lord, a hallow'd place.

And as thy servants, here proclaim,
Heaven's message, in their Master's name,
May low and high and young and old,
Be gather'd to thy shepherd's fold.

II. Reading the scriptures by Rev. Mr. Palfrey, Pastor of the Unitarian Church, Grafton.

III. Introductory prayer by Rev. Mr. Bisce, Pastor of Congregational Church, Grafton.

IV. Anthem. V. Sermon by Rev. Mr. Swain.

VI. Chant. VII. Consecrating prayer by the pastor, Rev. Mr. Clarke. VIII. Hymn written for the occasion.

This house is Thine, Almighty King,
Where none has in thy worship stand;
O! shield it, 'neath the Spirit's wing,
And clasp it in thy hand.

We give it Thee—we give it Thee—
O God, the offering bless;
And may it by the Spirit be
Inscribed with holiness.

Where'er within this hallow'd place,
A sinner shall appear,
O! may he bow to sovereign grace,
And find a Savior, here.

And when thy servants preach the word,
Against the wiles of sin,
O! may it prove the Spirit's sword,
To conquer and to win.

And when poor earth shall cease to roll,
And sun and moon decay,
And these blue heavens from pole to pole,
Shall melt and shrink away;

O! may we rise with joyful heart,
On angel wings above,
Where spirits meet but never part,
In yonder fields of love.

IX. Prayer, by Rev. Mr. Crane, Newton. X. Chant. XI. Benediction by Mr. Swain.

The music under the direction of Mr. Trowbridge, was performed with admirable skill and effect.

ORDINATION.

On Wednesday, the 1st inst. in pursuance of a call from the Baptist Church of Christ, in South Gardner, Brother Andrew Pollard was set apart to the work of the Gospel ministry by prayer and imposition of hands.

Order of Exercises.—1. Select Anthem; 2. Reading the scriptures and prayer, Brother A. Coburn, Westminster; 3. Hymn; 4. Sermon, brother L. Tracy, West Boylston; 5. Hymn; 6. Ordaining prayer, brother N. W. Smith, Fitchburg; 7. Anthem; 8. Charge to the candidate, brother J. Walker, Barre; 9. Hand of fellowship, brother Carpenter, Templeton; 10. Address to the Church, brother J. Howard, New Ipswich, N. H.; 11. Hymn; 12. Closing prayer, brother Lincoln, of the Congregational Church; 13. Benediction, by the Candidate.

The services were solemn, and the congregation large and attentive.

The performances of the choir were in good taste, giving zest to all the other exercises with which they were interspersed.

[Comm.]

REVIVAL IN WEST BOYLSTON.

Extract of a letter from Brother L. Tracy, dated,

WEST BOYLSTON, May 11, 1839.

The revival in this place, noticed in your paper of last week, and which commenced some five weeks since, is still in delightful progress. The Lord is truly with us, reviving saints, repairing the breaches of Zion, and converting sinners. A goodly number have been led humbly to hope in divine mercy through a crucified Redeemer.

We received five by baptism, on the first Lord's day in April, and sixteen last Sabbath. Others stand ready to honor Christ in the same significant ordinance; and others still are anxiously enquiring the way of salvation. The work is, emphatically, the work of the Lord. May it be his pleasure long to continue it.

Yours, &c. L. TRACY.

REMOVAL.—We are informed that Brother CALDER BROWN has closed his labors with the Baptist Church in Westminster, and accepted an invitation to the pastoral office in North Scituate. His correspondents will please address him at Scituate Harbor, Mass.

TO CORRESPONDENTS.—Several communications have been received, which are necessarily omitted this week on account of the absence of the editor.

For the Christian Reflector.

The annual meeting of the Worcester County Temperance Union, for the choice of officers, was held at Brinley Hall, Worcester, on the 8th inst. The following persons were chosen officers for the ensuing year.

ASAHAN BOXLOW, President; Oliver Harrington, Secretary; Samuel May, Treasurer; Jacob Holmes, Auditor; John Nelson, Pastor; Whiting, James G. Carter, Horace P. Wakefield, John G. Metcalf, Executive Committee.

Voted, That the Worcester County N. E. District Temperance Union become auxiliary to this union.

After a full and free discussion from delegates representing more than twenty towns, the following resolutions were unanimously adopted.

Resolved, That this Union regard the principle of the License Law of 1838, as having been demanded by the Public Good, and as being wisely adapted to prevent the great evils of Intemperance.

Resolved, That those members of the last Legislature, whether from our own, or other counties, who sustained the principle of the law of 1838, are entitled to the confidence and the gratitude of the friends of Temperance.

Resolved, That the following be offered to the public, as the views of this Union, in regard to the importance of strictly maintaining the License Law of 1838.

The people of this Commonwealth having, by their Representatives, decided, that the licensed sale of Spirituous Liquors shall be prohibited, and passed a law, after full and mature deliberation upon the subject, inflicting penalties upon those who shall violate it, it becomes the duty of those who regard the law as necessary for the common good of all, to use their endeavors to see that it is observed.

The professed friends of Temperance, who opposed the enactment of the law, said it could not, they thought, be enforced. The former class of opponents, if they really are, as they profess to be, the friends of temperance, will, it is to be hoped, neither connive at, nor encourage its violation; and that the latter class will not persist in their determination to disregard it, and thereby compel the friends of the law, to exercise one of the most unpleasant of duties, the prosecution of offenders.

The evils of intemperance are now known and acknowledged by all. How shall they be prevented? Shall the axe be laid to the root of the tree, or shall it be suffered to grow and spread its poisonous branches over the Commonwealth? Shall the fountains, from which unlawfully issue the streams that cause the evils, be suffered to remain open, or shall they be dried up, by enforcing the wholesome provisions of the law made for that express purpose? Shall those, who have sought and obtained license to keep houses of public entertainment, under a law that expressly prohibits

their selling of ardent spirits, undertake to say they will openly and publicly abuse the privilege granted them, and attempt to avoid prosecutions, by threats of injury to those who shall dare to complain?

It is to be hoped none, who have obtained certificates from the Selectmen of the towns in which they reside, that they are persons of good moral character, will thus falsify the certificates they have obtained and put upon record.

The law was passed in April 1838, but not to take effect until the first of April 1839, thereby giving the people an opportunity, if the law should be thought inexpedient, to choose a Legislature who would repeal it.—And, surely, it was not from any lack of efforts on the part of those opposed to the law, that it was not repealed. Every exertion was made, that could be made, the question of repeal was fairly tried, and a large majority of the last Legislature voted against repealing the law.

Under these circumstances, it seems to us manifest, that licensed Innholders have no excuse for violating the law, and that it is the bounden duty of every friend to the present and future happiness, peace and prosperity of the Commonwealth, to use his endeavors, by all fair and honorable means, to cause the law, so long as it remains a law, to be fully and strictly enforced.

No doubt many rum-sellers, as well as rum-drinkers, will endeavor to throw all the obstacles in the way of enforcing the law, which ingenuity, and a reckless disregard of moral duty, can devise. It is to be hoped, however, that none, whose official duty it may be, to aid in enforcing the law, that none who regard the principles of the Constitution, that none, who wish to live under a government of laws, enacted by their Representatives, of laws by themselves, and in accordance with the wishes of a majority of the Commonwealth, and a portion of it, as regards the present law, to say the least, as sober, industrious, patriotic and enlightened, as those who opposed it, will countenance open and gross violations of the law, or fail to discharge their duties, fairly, faithfully, and impartially, when called upon so to do.

We have learned, with much satisfaction, that many towns in the County have no public houses, where ardent spirits are sold, and we look forward, with confidence, to the time, when such will be the case, in every town, throughout the County.

The blessed effects which will soon be seen to follow the disuse of ardent spirits in a town, the improved state of agriculture, of education, of morals, and, in a word, of every thing that renders a town prosperous and respectable, must and will induce all, sooner or later, to expel this fatal enemy from their borders.

Resolved, That the friends of Temperance are especially called upon, at the present time, to use all moral means in their power to extend its principles, and to hasten the time, when Alcohol, of every name and kind, shall cease to be used as a beverage.

Voted, That the foregoing proceedings of this meeting, signed by the President and Secretary, be offered for publication in all the Newspapers printed in the County.

ABIAH BIGELOW, President.

OLIVER HARRINGTON, Secretary.

THE IRON SAFE of the Pearl Street House was opened last Sunday night, by means of false keys, and three packages of money, which had been deposited in it, for security, by some of the boarders, and about \$600 belonging to Mr. Shepard, the keeper of the establishment, were extracted. No clue as yet to the robber. The whole amount of money missing is said to be 15 or 20,000 dollars.

The U. S. brig Consort sailed from the passes of the Mississippi 25th ult. for New York.

The Burlington Free Press of Friday last, states that immediately before the Sheriff having received the order from Gov. Jenison directing the surrender of Dr. Holmes, a writ of habeas corpus was prayed out, citing the Sheriff to appear before Judge Bennett, and answer by what authority he holds Holmes in custody. The decision of this question has been deferred till the next meeting of the full bench in July; and in the meantime Holmes will be sent to some other jail.—Patriot.

CATTLE AND MEAT MARKET.

Buxton, Monday May 6. At market, 235 Beef Cattle, 14 pairs Working Oxen, 15 Cows and Calves, 100 Sheep, and 400 Swine.

PRICES.—Beef Cattle.—We quote to correspond with last week, viz: first quality \$9 a 950; second quality, \$8 25 a 8 75; and third quality \$7 00 a 7 75.

Working Oxen.—We noticed the following sales, viz: 70, 78, 85, 100, and \$140.

Cows and Calves.—Sales were effected at the following prices, viz: 31, 36, 42, 50, 58, and \$65.

Swine.—We did not obtain the prices. Several lots were sold to peddle at 8 a 84 for Sows, and 9 a 94 for Barrows; several small lots of large Barrows at 8 a 84; at retail from 8 to 11c, according to quality.

Married:

In Millbury, May 9, by Rev. C. B. Elliot, Mr. William G. Davidson, to Miss Judith Holman.

In Grafton, April 30, by Rev. Mr. Jennings, Mr. Samuel A. Wheeler to Mrs. Louina Thompson.

In N. E. Village, (Grafton), Mr. Luke F. Allen to Miss Elizabeth Greenwood.

In Charlton, May 1, by Rev. O. Bugbee, Mr. William F. McKinstry of Southbridge, to Miss Hannah H. Bacon.

In West Brookfield, by Rev. Francis Horton, Mr. Moses Hall of Spencer, to Miss Mary Combs; Mr. Alexander G. Rich of Warrington to Miss Clementine Combs; Mr. Atwell Barlow of Brookfield, to Miss Charissa Combs; Mr. Frederick Matthews of Brookfield, to Miss Lydia Combs, daughters of Mr. Jacob Combs, of Brookfield.

In Northbridge, May 1, by Rev. Mr. Pennell, Mr. Joshua D. Smith to Miss Perna H. Buss.

Died:

In Leicester, April 2, Luther Conant, aged 60, formerly of Oakham.

In Millbury, April 23, Capt. Joseph Bancroft, aged 83 1-4 years.—a revolutionary pensioner.

In Grafton, April 17, Capt. Sampson Drury, aged 60.—Printers in N. H., Vt. and Ohio, are requested, &c. May 2, Mr. Moses Adams, aged 79.

In Dudley April 12, suddenly, Mr. John H. Mixer, formerly of Charlton, aged 50.—Printers in Vt., and New York, are requested, &c.

In North Brookfield, April 1, Mrs. Nancy P. Duncan, aged 23.

In Northborough, May 3, Ellen Frances, daughter of Mr. Samuel Fisher, aged 2 years.—4, Washington F. son of Mr. Sampson Keyes, aged 8 years.—6, Sarah Abigail an interesting daughter of Mr. Stephen Howe, aged 7 years. All of the above deaths were of canker-rash, which is very prevalent in this town at the present time.

At West Springfield, (Feeding Hills) Mrs. Charlotte, wife of Mr. Matthew M. Morley, formerly Fletcher, a colored man supposed to have been about 100.

In Burlington, Vt. at the residence of her son, Rev. Geo. G. Ingersoll, Mrs. Martha, widow of the late Maj. Geo. Ingersoll of the Revolutionary army, 74.

In Charleston, Me. of apoplexy, George Haycock, son of Wm. Haycock, late of Charleston, 19, being the fifth son that has died in the same family of apoplexy.

In New York city, Mr. David Mitchell, late harbor master, 63.

In Taunworth, N. H. March 20, Mr. Jonathan Mason, a revolutionary pensioner, 93 yrs. and 7 months. He was born in Nottingham. He was once taken prisoner by the British, and being brought before Burgoyne, the General said to him "well my lad, what do you think of yourself now?" His reply was, "I think you will all be prisoners within two weeks." The General then replied with an oath, "All the Yankees in America cannot make a prisoner of me." In three weeks from that day, he and his army were made prisoners.

In Salubria, Iowa Territory, 14th ult. Mr. Abel Thomas Wilder, 22, son of the late Caleb Wilder of Ashburnham, Mass.

In Keene, N. H. 18th ult. of consumption, Mr. Alfred Beard, senior editor of the Nashua Telegraph, 31.

In Sharon, Vt. Elder James Parker, 76.

In Sandlake Village, N. Y. Thomas Thomson, a revolutionary soldier, 77.

In New York, Col. John Roulstone, 69—formerly of Boston.

In West Chester, Pa. Hon. Isaac Darling-ton, 58.

Mouselin De Laines, Printed

87 PIECES of Mouselin De Laines from 20 to 75 a yard.

20 " Chally, 25 " 1.00 "

65 " Printed Laines, 20 " 56 "

33 " French Prints, 20 " 50 "

146 " English do 12 1/2 " 25 "

54 Edinboro' Shawls, from 1.00 to \$10.00.

Together with a great variety of other Goods, this week receiving and for sale cheaper than was ever offered in Worcester, by

ORRIN RAWSON, 6w20

May 15, 1839.

FRENCH LAWN.

JUST RECEIVED BY THE SUBSCRIBER, 1 CASE French Lawns, small, medium and large Figures.

1 do Scotch do very Rich Patterns and fresh colors.

1 do Printed Jacquett, choice colors.

1 do Mourning Lawns, Black and Slate Grounds.

FANCY HANDKERCHIEFS, Chally, Mouselin De Laine, Sewing Silk, Satin, Raw Silk and Cashmere Hdks. and Scarfs, at

RUFUS SANGER'S, No. 7 Granite Row, Worcester, May 15, 1839. 3w20

Boots, Shoes, and Trunks.

THE subscriber respectfully informs his friends and the public that he has taken the Store next north of his former stand, Corner of Main and Front Streets, where he offers for sale a good assortment of

BOOTS, SHOES, and TRUNKS, as low as can be bought elsewhere.

He will also REPAIR Boots and Shoes at short notice, in the most thorough manner.

Jeremiah Bond, Worcester, May 15, 1839. 4w20

SILK AND SHAWL STORE.

RUFUS SANGER, No. 7 Granite Row,

HAS just opened a very rich and extensive assortment of SILKS and SHAWLS, which will be sold at Boston prices, among which are

2000 Yards Figured Poul De Sois from 70 cts. to \$1.00

1500 do Plain Gro De Naples, do 58 to 75 cts.

1000 do do Eng. Lustrings, do 50 to 67 do.

1500 do Blue Blk Gro De Gaie do 62 1/2 to \$1.00.

1000 do Blk Gro De Swiss do 67 to 1.00.

500 do 6-4 Blk St Lustring, do 1.25 to 1.75.

1000 do Blue Blk Poul De Soie do 70 to 1.12 1/2.

1000 do Bonnet Silks and Linings 58 to 1.00.

Together with a large assortment of Sarsenets, Lustrings, Satins, &c. &c.

Shawls.

7 and 8-4 Edinboro' Shawls on White, Fawn, Black and Brown Grounds from 3 to \$10.

4, 5 and 8-4 Chally Shawls do 1.25 to \$5.

6, 7 and 8-4 Red, Black and White Merinos from 3.50 to \$12.

Together with a large assortment of Fancy HANDKERCHIEFS, new and beautiful patterns, prices from 75 cts to \$2.00.

FRENCH LAWN.

POETRY.

For the Christian Reflector.
INFIDELITY.

Of all the creatures of this beautiful earth,
That heavenly wisdom ushered into birth,
The atheist, most needs pity's saddest tear,
His lot of all most hopeless and severe.
Dark, and revolting is the viewless shore:
He stumbles there: he sinks to rise no more:
An awful darkness shrouds his future doom,
Nor one kind ray, illumines the darksome tomb.
He lays him down in sad despair to die;
He bids farewell to all that charmed the eye,
To all the beauty this fair world displays,
To all the friends, beloved in youthful days,
And feels that soon the intellectual fire,
That warmed the heart, or bade the soul admire,
Shall like a taper all extinguished be,
In the dread chaos of nonentity.
His cherished form, must lose its beautiful mould,
Must be consigned to regions dark and cold,
To fatten reptiles, loathsome to the sight,
And in corruption lose each feature bright,
But what is life, to him whose hope has fled?
A dying form, whose vital warmth is dead;
The earth for him a robe of sackcloth wears:
Nature in vain her mental store prepares,
She speaks, she calls, he shuts his heavy ears,
She beckons, smiles, he neither sees nor hears;
But drags his chains in darkness to the dust.
Nor lifts to Heaven one prayer in filial trust.
Those quenchless lamps, that in heavens con-
cave shine,
To him convey no sentiment divine:
"No God is there," the infidel replies,
"No moving spirit bade those systems rise,
No hand directs the stars their course to run,
Or lights the glowing embers of the sun;
No hand sustains the planets as they roll,
No guardian angel watches o'er the soul:
No resurrection, wakes the senseless dust;
There is no God, to recompense the just."
Annihilation writes her chilling name,
On all the wonders of this beautiful frame,
Shrink back my soul aghast! with awe profound,
"And thou pale moon turn paler at the sound."

From the N. Y. Herald.
THE REQUIEM OF MOZART.

The composer threw himself back on his couch, faint and exhausted. His countenance was pale and emaciated, yet there was a strange fire in his eye, and the light of joy on his brow, that told of success. His task was finished, and the melody, even to his exquisite sensibility, was perfect. It had occupied him for weeks; and though his form was wasting by disease, yet his spirit seemed to acquire new vigor, and already claim kindred with immortality; for, oft as the sound of his own composition stole on his ear, it bore an unearthly sweetness, that was, to him, too truly a warning of his future and fast-coming doom. Now it was finished; and, for the first time, for many weeks, he sank into a quiet and refreshing slumber. The apartment in which he lay was large, and lighted by a window, in a small recess, that opened to the east; near it his couch was placed; a table, for writing, stood at his feet; and, just before him, his favorite, inseparable piano. The window was shaded by a curtain of crimson damask, and as the sun (which had scarcely attained its meridian) stole through it, there was a rich glow cast upon every object. One beam fell upon the head of the composer, and then passed, appearing to say, "Like this shall your day of life be, bright and glorious; but, even so shall it vanish and pass away, though shining in noontide splendor." A slight noise in the apartment awoke him when turning towards a fair young girl who entered, "Emilie, my daughter," said he, "come near me—my task is over; the requiem is finished. My requiem," he added, and a sigh escaped him, as present fame and future glory passed in vivid succession through his mind, and the idea, how soon he must leave all, seemed, for a moment, too hard to endure. "Oh! say not so, my father," said the girl interrupting him, as tears rushed to her eyes; you must be better, you look better, for, even now, your cheek has a glow upon it: do let me bring you something refreshing, for you have had nothing this morning, and I am sure you will nurse yourself well again. Do not deceive yourself, my love," said he; "this wasted form never can be restored by human aid; from Heaven's mercy, alone, can I hope for succor; and it will be granted, my Emilie, in the time of my utmost need; yes, in the hour of death will I claim His help, who is always ready to aid those who trust in Him; and soon very soon, must this mortal frame be laid in its quiet sleeping place, and this restless soul return to Him who gave it." The tender girl stood in pallid, though mute distress; not a sigh, not a tear escaped her. The idea of death broke so suddenly on her mind, that it checked every mode of utterance, and she gazed upon his countenance as if in a dream.

Death, at any period of life, were an awful aspect, but never more so than to the youthful heart, whose every step has been that of health and joy, and whose bounding pulse, yet swayed by hope, has never been chilled by the sorrows, or distracted by the doubts and fears, that hang over our earthly existence. Thus it was with Emilie; united by the tenderest sympathy to her father, and living, as it were, in a world of music, no wonder that she beheld death with terror, as the destroyer of her all—of happiness. The dying father raised himself on his couch—"You spoke of refreshment, my daughter; it can still be afforded to my fainting soul; take these notes, the last that I shall ever pen, and sit down to the instrument."—Singing with them the hymn so beloved by your mother, and let me once more hear those tones which have been my delight, my passion, since my earliest remembrance." Emilie did as she was desired, and it seemed as if she sought a relief from her own thoughts, for after running over a few chords of the piano, she commenced, in the sweetest voice, the following lines:—

"Spirit! thy labor is o'er,
Thy term of probation is run,
Thy steps are now bound for the untrodden shore,
And the race of immortal begun.
"Spirit! look not on the strife
Or the pleasures of earth with regret—
Pause not on the threshold of limitless life,
To mourn for thy day that is set.
"Spirit! no fetters can bind,
No wicked have power to molest:
There the weary, like thee, and the wretched
shall find
A haven, a mansion of rest.

"Spirit! how bright is the road
For which thou art now on the wing!
Thy home it will be, with thy Savior and God,
Their loud hallelujahs to sing."

As she concluded the last stanzas, she dwelt for a few moments, on the low, melancholy notes of the piece, and then waited in silence for the mild voice of her father's praises. He spoke not—and, with something like surprise, she turned towards him; he was laid back upon the sofa, his face shaded, in part, with his hand, and his form reposed, as if in slumber. Starting with fear, Emilie sprang toward him, starting his hand; but the touch paralyzed and seized him senseless by his side. He was gone! With the sounds of the sweetest melody ever composed by human thought, his soul had winged its flight to regions of eternal bliss.—*Court Journal.*

SLAVERY.

CONCERT OF PRAYER FOR THE SLAVES.

This interesting season is observed in many places by Christian abolitionists on the last Monday evening of every month. It ought to be observed wherever there are two or three to claim the promise of Christ to those who meet together in his name. This is evident from the following reasons.

1. Prayer is admirably adapted to impart to abolitionists and to cherish in them, the benevolent and devoted spirit of their Divine Master; the want of which must expose them, in the midst of their numberless provocations, to treat their opponents unkindly, besides enfeebling all their exertions.

2. Prayer is necessary to secure the blessing of Providence on our measures; to guide our efforts and crown them with success. He in whose hand is the king's heart, and who turneth it whithersoever He will, is able to give a happy termination to our labors; and no doubt He will do so, in fulfillment of his promise, if we present to Him the prayers of a penitent people.

3. A monthly concert for the slaves will bring together, at least once a month, the Christian abolitionists of the land, in their respective places of residence; and afford them an opportunity, not only to pray, but to communicate information, and to devise plans for the promotion of the cause.

4. At the monthly concert for the conversion of the world, in which for the present the cause of the slave ought to be made pre-eminent, this is in some places an interdicted subject, or admitted under such restrictions, as almost destroy the spirit of devotion. The abolition of slavery ought to be a subject of such general, united and intense interest to all Christians, as to preclude the necessity of a distinct monthly concert on the subject. In some churches this is probably the case at the present time.

5. It is an interesting feature in the anti-slavery enterprise, that it interests the hearts of Christians of every denomination. They require therefore a time and place for prayer and mutual communication of sentiment and information, common to all who are interested in the object. Nor is it one of the least pleasing results of this movement in the cause of human happiness, that it brings together, in affection and active labor, the friends of Christ, without distinction of sect. No other cause is doing so much for Christian union.—*Conn. Observer.*

From the London Sun.

THE AMERICAN GAG, AND THE ENGLISH FREEDOM OF SPEECH.

With feelings of shame and sorrow we learn from the U. S. Journals, recently received, that Congress has commenced its labors by the adoption of a series of resolutions, consigning to Legislative oblivion the question of domestic slavery. That a people so tenacious of their civil rights as the Americans, and who claim them by a tenure which they merely profess to hold in common with every member of the human family, should not only retain their fellow creatures in bondage, but zealously unite in an impious attempt to rivet their chains everlastingly by the degradation of their minds and bodies, is an anomaly in national conduct which an honest Liberal cannot contemplate without a sense of the deepest mortification and regret. In no country on the face of the earth does slavery flourish under circumstances more strongly calculated to excite universal horror and detestation, than in some of the southern states of the American Republic. To teach slaves to read or write, to seek to elevate them to the dignity of rational beings by any course of verbal instruction, which would convey to them a conception of self-responsibility and Gospel equality, would expose the rash philanthropist to certain destruction in the boasted land of popular sovereignty! This is a stretch of brutal barbarism unknown in every other part of the world; but it is one for which Congress, by the adoption of the resolution in question, is henceforth responsible.

These resolutions were not all carried without opposition; but those who opposed them did not utter a syllable in condemnation of the atrociously disgraceful system which they are designed to perpetuate.—Had those who voted against the resolutions—few in number as they are—been permitted, some of them would not have voted at all, rather than to expose themselves to the vengeance of the slave-owners of the South.

In the words of Dr. Channing, "these men throng and defile the seat of Government. Their slave markets and slave dungeons turn to mockery the language of freedom in the halls of Congress, and make Americans justly the by-word and scorn of the nations." The same eloquent writer, in describing the licentiousness produced by slavery in the southern states, assures us that it is no uncommon thing for masters having children born in slavery to hand them over to the tender mercies of the overseer, or to sell them with as little compunction as they would beasts of burden. In some instances such children are reared tenderly, during the life-time of the master; but at his death they are seized and condemned to a life of bondage and infamy, especially if they show indications of becoming profitable as slave-breeds.—Among the pollutions of heathenism it would be impossible to point out an enormity so

infernal as this. To turn the very passions of degraded wretches into sources of gain—to render profligacy in youth and infidelity in the marriage state legitimate sources of wealth and social influence, is deliberately to attack the foundation of morality and religion. But the crimes of States are as sure to provoke punishment as those of individuals. A day of terrible retribution awaits the Americans, if they persist in acting according to the spirit of the resolutions which we have just quoted. Slavery and liberty cannot co-exist forever. Let the Americans beware lest the poisoned chalice, of which they compel the poor African to drink so deeply, may not at some future period be returned to their own lips, and they themselves be forced to drain its very dregs. A people, by upholding the institution of domestic slavery, are qualifying themselves for becoming subjects of the most ruthless despotism.

Nor are the above monstrous resolutions unaccompanied by evidences of their being only a fractional and the least unseemly part of a system of oppression at this moment in full operation. From a file of the *Cincinnati Philanthropist*, just received, we have arranged nearly two columns of illustrations of the working of slavery in the southern States, which, could we find room for them to-day, would do away the necessity of offering here a single remark upon the subject. We shall endeavor, however, to insert them to-morrow, that our readers may judge for themselves of the honesty of the men who would revolutionize the Canadas, to confer the blessing of their Constitution upon the British subjects! With the damning blot of domestic slavery upon them—branded with the moral infamy of slave-breeds, traffickers in the blood of their own illegitimate offspring, they dare to talk of liberty as a tree solely of American growth! We laugh to scorn such pretensions. There is a feeling in England which universally repels the association of public liberty with domestic slavery. Even the most ignorant among us know and feel, that rational freedom and the moral turpitude engendered by the existing state of society in the southern States of the American Union, are utterly incompatible.

MISCELLANY.

CHEEVER'S LETTERS FROM TURKEY.—No. 2.

Beauty of the situation of Broosa.—History and population of the city.—Its Mosques and Bazaars.—Visit to the Armenian school.—Mode of discipline and teaching.—Comparison of the providence of God for good among the Armenians in Broosa and in Constantinople.

It is difficult to convey an adequate idea of the beauty of the situation of Broosa. At the base of a mountain whose summit is covered with snow, it overlooks a vast plain of luxuriant gardens and mulberry plantations girdled in the distant horizon by green mountain ridges, and reminding the traveler of the splendid position of the city of Granada in Spain, at the base of the Sierra Nevada. If it had the advantage of a seaport its situation would be unrivalled in the world; but its articles of merchandise for exportation, except those carried into the interior of Asia Minor by caravans, are for the most part transported to the gulf of Moudania, which is only a few miles distant, and from thence by sea to Constantinople. For the Turks the abundance and purity of its running waters make it like a paradise. A plentiful stream issuing directly from the bowels of the mountain at the most elevated border of the city is conveyed at pleasure to every part of it, and may be made to play in fountains, in gardens, for every purpose, in every direction. The delight of the Turks to recline with their pipes by running streams, or lakes, or murmuring fountains, is very natural, though in no way connected with the admiration of nature, but arising from pure indolence, and a love of the limpid element, produced by climate and religion, and sustained by their whole habits of life and education. In the pleasant days of such a climate, a café built over a running stream or upon the borders of the sea, forms the most pleasurable resort that can be conceived by the inhabitants.

Besides the streams which supply Broosa with water, a roaring torrent rushes midway through the city in the bottom of a deep well dell, covered by several bridges, and affording a most romantic walk along its borders upwards into the bosom of the mountains. The ascent to the summit of Olympus would have cost more time and fatigue than we could well spare, just then, in such an excursion, but an hour's ride up the mountain presented a view of the city, the immense plain, and the prospect in every direction, of a beauty scarcely to be surpassed from a higher elevation.

The city is divided by its old walls into two unequal portions, the most ancient occupying a projection of table land from the side of the mountain on the northeast, which ends in a perpendicular craggy cliff, overlooking the lower and more extensive portions of the buildings and streets. From this height the view over the city and the plains below is exceedingly beautiful. The upper quarter of the city is occupied almost exclusively by Turks, and is as quiet as a summer's noon. Wandering through the streets, a stranger might think it deserted of inhabitants; for the shops are all below in the other quarter, and all customary signs of population fail. The old fortifications and walls of the upper city would present, if minutely examined, not a little to interest the antiquarian. The Imperial Eagle is still to be traced in the walls, and there are some remains of Greek sculpture.

Broosa is said to have been founded by Annibal, under the auspices of Prusias, king of Bithynia, but its grandeur dates only from the period of the fall of the Byzantine Empire. In 947 it was conquered by Saydoun, an Arabian prince, but afterwards retaken by the Greeks, and at length conquered by the Turks in 1326. It was the "cradle of the Ottoman power," and became the Ottoman empire and the residence of the Sultans till the time of Amurath first, who fixed his court at Adrianople; it thus possesses now the tombs of the six first Sul-

tans of the Ottoman houses. The city contains about 100,000 inhabitants; of these perhaps 80,000 are Turks, 10,000 Armenians, 8,000 Greeks, and 2,000 Jews.

The city is much better built than Constantinople, and the streets are wider and somewhat less irregular, but like the Capital, its vast multitude of wooden houses make it the prey of dreadful conflagrations. The number of its mosques is very great; the inhabitants say there are as many as there are days in the year, an exaggeration of perhaps not more than a hundred, if one should count the minarets. The largest Mosque in the city is of very great size, and not without grandeur of effect in the interior, being lighted only from the dome. The bazaars have all the interest of an oriental place of merchandise, and on Friday, which is a great fair in Broosa, the space outside the great mosque exhibited a scene of extraordinary vivacity and variety. There were crowds of women among the multitude, apparently both of buyers and sellers, and an innumerable quantity of fruits, eatables, and oriental knickknacks, for sale in the open air. Among other articles, a stranger remarks the quantity of a liquid prepared from the grape, somewhat like molasses, but not so cloying, and more delicate in its taste. A minute description of an excursion through the fairs and bazaars would not only be a motley and amusing picture, but also picturesque, characteristic, and instructive.

Our most interesting excursion in Broosa was that which carried us through the Armenian school, the only one for the whole Armenian population of the city. This school contains upwards of 300 lads: by one teacher we were told the number of scholars was more than 400, by another, 350. In this school a remarkable providence of God has placed as its most prominent teacher, a young Armenian, of whom there is great reason to believe that his heart has been renewed by Divine grace. Mr. Powers has watched the development of his character, it may well be supposed, with a deep and trembling interest, and the evidence of a change of heart is continually more satisfactory. This interesting individual occupies in Broosa a position very similar to that occupied by Hohnanes among the Armenians in Constantinople. In the school he has a class of about sixty boys under his peculiar charge, over whom he may exert an influence almost unlimited. Most of the pupils in the school study the Armenian language or rather the character in which it is written, without understanding a syllable; just as if the children in the United States should be solely employed during school hours in learning the Hebrew character, without its meaning. Absurd as this course seems, even to a degree of incredulity, it is the prevalent mode of teaching, so that in reality nothing is learned at school in Turkey either among Turks or Armenians, the former studying the Koran in the same manner. The converted Armenian teacher in Broosa is introducing another system, employing the boys upon the grammar of the language, to make them understand it. The parents seem pleased with this course, and rejoice that their children are learning more than formerly. The children themselves also begin to love the school, so that at the last grape harvest, a season in which it is customary for many to be absent, only five were missing. A better habit in regard to truth is also beginning to be formed. A while ago the boys delighted in falsehood, and when reproved for it would answer that the priests did the same, and it spoken to in school about the sin, would laugh at it as a strange thing. Now they begin to feel that it is a sin.

Out of the pious teacher's class, eight lads have lately been taken and consecrated to the priest's office, by the *tehorbadji* of the nation. These men are five in number, and constitute a sort of oligarchy for the administration of the Armenian national affairs in Broosa. They are chosen in council, and exercise over the school a sort of general superintendence somewhat like that of a school-committee in New England. The boys thus consecrated for future Armenian priests, continue their education at the school, and it is to be hoped are under the constant influence and instruction of a teacher of God.

The principal school room is a fine large hall, as neat as wax, the chief teacher being enthroned in a cushioned recess at one end of it, and the boys seated by the wall, on neat cotton mats, but without either benches or seats. The studies in this hall consisted in reading and writing the Armenian character, out of books of which the children do not understand the meaning of one word.—No language can describe the absurdity of the system. In one end of the room was enclosed an Armenian library, about as useful to the school as if it had been an Egyptian obelisk. The boys appeared remarkably quiet and orderly, marching in classes, and making a graceful obeisance as they passed by where we were sitting. A visit of three or four individuals from the New World was an unwelcome occurrence. The next room into which we entered contained the boys under the care of the pious teacher of whom I have spoken. Here the studies consisted mostly of translation from the *New Testament into Turkish*. This teacher has adopted with his disciple the mode of punishment with the ferule instead of the bastinado. At the time of our visit, many of his scholars were absent on account of the arrival of several *hadjis* or pilgrims from Jerusalem, who had only seven days' passage from Jaffa.—On occasion of an event like this, the pilgrims, on arriving in their native city, proceed first of all to the church, and afterwards their relatives and friends feast with them.

The next room which we entered was one which had been, at an earlier period, fitted up by the missionaries, and taught at the Armenian college in Constantinople; the monitorial boards which were formerly used for instruction, were left hanging around the walls by way of ornament. This room was ill ventilated, and crowded with little creatures, whose dinner baskets were piled up in the entry. In this apartment we observed an instrument for the bastinado, a long stout stick, with a rope attached to

the middle of it, through which the feet of the victim are thrust to be held tight for the application of the scourge. Throughout the whole school a better system of education will, without much doubt, very soon prevail. The providence of God is almost as visible in the movements among the Armenians at Broosa, as it is in Constantinople. In both cities it seems likely that people will, first of all, be regenerated, and then made powerfully instrumental in the conversion of the Turks.

It was but a few days after our visit to the school in Broosa, that we had the pleasure also, of visiting the College, as it is called, under the superintendence of Hohnanes, at Hasskeny, the suburb of Constantinople, where it is established. It was delightful to witness the order, the intelligence, the arrangement of the rooms, the division of the classes, the numbers of the pupils, and their interesting faces and appearance. There are neat and convenient lecture rooms for the higher classes, the mathematical class, the class in foreign languages, in natural philosophy, and in music. Several young men in the latter class, destined for the office of priests, were occupied in learning to chant the service, and gave us an energetic specimen of their melody. The philosophical room was occupied with the same instruments that formerly belonged to the high school established by the missionaries, who have the satisfaction of believing that the whole apparatus is just as usefully employed under the care of Hohnanes as it was, or ever could have been, had the former institution under their charge continued. It is not wonderful that they should take great delight in reviewing the providence of God in the establishment of this college in place of their school, and in the appointment of Hohnanes to its important charge, with nearly 600 pupils; for it is a providence or rather a series of providences, gracious and admirable in the highest degree. God has caused the wrath of man to praise him. He has made the opposition of the priests, and the consequent disorganization of the first school, which the mission would hardly have been able to support, to issue in the removal of its pious teacher to a station of greater influence, in a more extensive institution, established and supported by Armenians themselves. Both in Constantinople and in Broosa, one may, without any presumption, interpret these movements as an indication that God is preparing for a great work of grace in the heart of the nation. The highway for his coming is at least beginning to be cast up, the obstacles are diminishing, great encouragement is given to prayer, and the crisis is one which calls for a more fervent spirit of prayer in the churches. It seems as if all things were peculiarly ready for the descent of the Holy Spirit; that is all that is needed; and without that, the greatest array of means and the happiest concurrence of circumstances will be of no avail. Oh that we rightly understood and realized this truth, and could daily feel, in all its importance, the nature of the connection of prayer with the coming of the Redeemer's kingdom! Then would the shadows speedily flee away, and the morning dawn upon the nation. A praying church would quickly make a converted world.

Yours truly, G. B. C.

TEMPERANCE.

We have received No. 19 of the TEMPERANCE TALES. It is on the wine question. The title is "The Prophets! Where are they?"

It will be difficult to make a short extract, but we believe our readers will be gratified as much as we were on perusing the following.—Major Marquee, his wife and man servant are returning from a temperance lecture, when they are overtaken by a neighboring family who like themselves, have just signed the pledge. The following conversation takes place.

"She gave, herself, therefore, an immediate response to the farmer's inquiry. 'Major Marquee and myself,' she replied, 'were doubting whether punch was meant to be included in the temperance pledge, and we thought we would ask your opinion.'—'And cordials also,' said the major in a choleric tone of voice.—'And juleps,' cried the lady; her temper for an instant, getting the better of her discretion.—'Well, really,' said the farmer, 'it's a leetle of a perplex, an't it?'—'Why father,' cried his eldest daughter, Miss Dolly Bockum, 'how can you doubt about it? It's meant to include all distilled liquor.'—'What, rosewater!' cried old Mrs. Bockum; 'I rum, I'll have my name off to-morrow.'—'No, no,' said Mrs. Marquee; 'your daughter is mistaken; it is intended to include all distilled spirits.'—'Well,' said the major, gruffly, 'I am not cordials distilled spirits?'—'I never heard so,' replied the lady.—'Nor I, neither,' said Mrs. Bockum; 'I always thought they was a kind o' metheglin.'—'Well now,' said the farmer, 'I never made any o' that kind o' sweet slipshod. I've made cider brandy, and cider, boiled down to a third or so, a good drink. Don't 'sposse there's any thing in our pledge agin sich as them are. The hull differ seems to me to lie just here; rum, and gin, and Scotch whiskey, and all them forin sperets is what's meant in our pledge. But 'twasn't meant to cut off sich drinks as we make at home, arter our own fashion. If a body makes a leetle cider brandy, or a leetle snakeroot, or a leetle ruttifer, or sich like, all done at home, mind ye, I don't see not a mite o' harm in that. If he was to give up them, 'twould be signing away our liberties with a vengeance. Now, major, I really don't 'sposse 'twould be out of the way, if you have a mind to make your juleps or your punch with some o' my cider brandy, and I guess I can spare you a barrel. Square Tarbell gin me for ten gallons last week—he was a lyn in some, just afore he joined the society—he gin me let's me see.'—'No matter what he gave you,' cried the major, impatiently. 'I tell you, neighbor Bockum, I'd rather swallow a four-pound shot than one drop of your home-made trumpery; so I bid you good night.'

They had arrived at a fork in the road, which necessarily led apart to their respective dwellings; and the parties accordingly separated, in no very amiable humor towards each other.—'What an insufferable old fool,' said the major to his better half, when they had advanced a few rods upon their way, 'to suppose I would consent to drink his vile-home-made stuff! It's strong enough, however, to fuddle a comodore. I've seen the old fellow as boozey as a hum-ton, more than fifty times, upon his own abominable brewings. Mark my word that man will be a downright sot before he dies. The habit has been growing upon him for four or five years, very evidently. He seems to think the brandy can do him no harm, because he makes it himself, under his own roof. What an egregious idiot! He takes it clear or in water as grog, the very thing the pledge is directed against; and, because it is not foreign spirit, he appears to believe himself a consistent member of the temperance society. If he proceeds in this way, his conduct ought to be taken notice of in some way or other.—'Sooner or later, he'll die a sot; you see if I am a false prophet, Mrs. Marquee. Upon reflection, my dear,' continued the major, after a short pause, 'I am not so sure, that the pledge is intended to include cordials any more than punch and juleps, which, I am quite certain, it was never designed to comprehend. I have been in the habit heretofore of taking a glass of brandy and water with a friend. I shall do this no more, of course; for this I account to be drank-drinking, the very thing, and the only thing, which the society aims to prevent.'—'Well, major,' his lady replied, 'I am not perfectly sure, when I think more seriously of the whole matter, that your opinion is not a correct one. I am confident as to cordials, and perhaps you are right in regard to punch and juleps; and if I have said any thing hastily upon this subject, or in a moment of excitement, I would not have you consider it as my deliberate opinion, my dear.'—'Well, my dear,' said the major, 'this is just what I expected. I knew your excellent good sense would conduct you to a just conclusion. Punch, juleps, and cordials, my love, were no more intended to be comprehended in the temperance pledge than wine-whisky, or sack-posset, you may rely upon it.'—'I have no doubt of it, my dear,' replied the lady. In this agreeable humor they arrived at their own door; and the major having taken a mint julep, and the lady her glass of anisette, these interesting members of the temperance society retired to their repose.

"If that isn't bein perlitte!" cried Farmer Bockum to his wife and daughters, as soon as they were out of the hearing of the major and his lady; "if that isn't bein perlitte! that's bein brought up juteel, I 'sposse. What did I say, I wants to know, that wasn't as civil as need be? I offered to let him have a barrel o' my cider brandy, and Squire Tarbell thought him lucky enough to get no more than ten gallons on it; and he ups and tells me to my face that it's trumpery, and that he wouldn't swallow a drop not no more than he'd swallow a cartouch-box; that's perlitte, an't it?"—'No, no, father, he didn't say any thing about a cartouch-box,' cried Dolly Bockum; 'he said a four-pound shot.'—'I don't care the vally of a rasher o' bacon what he said; it makes not a mite o' differ which 'twas he swally'd; he may swally me both, an he's a mind to, and be hang'd.'—'I reckon,' said the farmer's wife, 'they'd be a spating on it.'—'I guess as though they'd been at it,' said Miss Dolly; 'he seemed proper disgruntled, 'cause she twitted him about juleps and punch, and so he gin her a jab about cordials.'—'Well, no matter,' said the farmer; 'that's no reason why he should insult me right off as he did. Punch and juleps, to be sure! he's a punchin and julepin day and night; he's a member of the temperance society! I've kept the rum on him for a long spell, and, if he don't get clean down to heel, and get to be a real drunkard afore ten years is gone by, then I'm no prophet.'

The worthy farmer, as he entered his cottage, appeared to be essentially relieved by the outpouring of this merciful prediction, mingled, as it probably was, and as such predictions too frequently are, with no very faint hope of their ultimate verification.—'Well, Dolly,' said he, as he squared himself before the fire, with his feet upon the tops of the andirons, and his hands upon his knees, 'reach down that are decenter from the upper shelf, and gi' me a bicker, ducky; let's try a leetle o, that's trumpery—why, its all gone. What's got it? Here, wife, what's come o' the cider brandy that was in this ere decanter.'—'What's come on it?' cried the wife; 'why, man, you're losing your memory; don't you remember your drunk it yourself?'—'The old farmer's memory was, indeed, somewhat impaired; and the present was not the only occasion, upon which this faithful sharer of all his joys and sorrows had availed herself of the circumstance, to persuade him, that he himself had consumed the contents of his decanter, which she had, in fact, poured into her own keg of metheglin, for the purpose of advancing it somewhat nearer to the standard of Mrs. Marquee's anisette.—'Well, Dolly,' said the old man, 'run down, ducky, and fill it agin. I'd no idee 'twas all gone, what was in the decanter; I thought 'twas enamored full.'—Dolly obeyed her father's commands; the replenished decanter was soon upon the table; and the old farmer, for the space of half an hour, sipped and sang the praises of his cider brandy. His cheerful partner sat by his side, solacing herself with a glass of her favorite metheglin, secretly enforced; anticipating the numerous advantages, which their village would derive from the establishment of the temperance society; commenting upon the perilous effects of punch and juleps; and perfectly concurring in her husband's prophecy, that Major Marquee would die a drunkard.'

LOTTERIES.—By an act of assembly, of 1834, lotteries, and the sale of lottery tickets, are prohibited in Virginia, after the first of January, 1840.